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LORD, HELP ME!

BY KATHARINE LENT STEVENSON.

Father, how oft Thou hearest this, our cry!
Humanity's one prayer, breathed in Thine
ear.
When all our hearts hold dearest cannot
bear,
Or cannot comprehend the faint-drawn sigh.
"Lord, help me!" — thus we call when dan-
ger's nigh;
Thus when stern grief turns all our glad-
ness drear;
Or when earth's joys make us forget Thy
fear —

"Lord, help me! else I falter, faint, and die."
And art Thou weary, then, of this our prayer,
Oh, Thou, to whom, in helplessness, we
plead?
Having Thy help, we have the gift most
rare —
Thyself; Thy very fullness for our need.
Enough; Thou biddest us boldly ask of
Thee;
We ask: "Lord, help us!" 'tis our only
plea.

**LIFE AND CORRESPONDENCE OF
AGASSIZ.**

BY REV. E. COOKE, D. D.

Among the many excellent works from the well-known Riverside Press, none deservedly hold a higher place with the reading public than the "Life and Correspondence" of the late Prof. Agassiz. These volumes were edited by his widow, Mrs. Elizabeth Cary Agassiz, who has performed her task admirably well, showing herself capable of entering into all the plans and studies of the distinguished scientist. She has given us just what one, in reading a biography, likes to find, viz., the causes that led to the results narrated. Hence we are allowed an insight into the inner and outward life of the boy, the man, and the philosopher of a world-wide reputation.

Prof. Agassiz was, it will be readily conceded, one of the most remarkable men the nineteenth century has produced; and any one who reads carefully this narrative of his life, labors, and correspondence, cannot well fail of receiving an increase of knowledge and clearer views of the Creative wisdom and power as displayed in the wonders of nature around him.

Louis Agassiz was the son of a parish clergyman in one of the cantons of Switzerland, and received his earlier education, and acquired his habits of extraordinary application to study, in the humble parsonage home of his parents amid the grandeur of Alpine scenery. It is sometimes said that superior genius is usually derived from the maternal side; and, certainly, Agassiz is no exception, judging from the letters of that noble mother, whose death occurred six years only prior to that of her illustrious son.

After a preliminary preparation in classical studies, he entered upon the study of medicine, and took his diploma — it being the earnest wish of his parents that he should devote his life to that profession. But his great fondness for original investigations in natural history soon absorbed all his attention in that direction. His work on fossil fishes and his observations on glacial formations soon attracted the attention of such scientists as Humboldt, Cuvier, and others scarcely less distinguished in different parts of Europe. Having reached such distinction as to be invited to fill the chair of his chosen science in several European universities, he came, at the age of thirty-nine years, to the United States, without any fixed purpose of making his home among us, landing in Boston in October, 1846. His first appearance before an American audience was in a course of lectures before the Lowell Institute in Boston. Such was the impression that these lectures made, by the extent of his knowledge, the simplicity of manner, the clear statement of acts — causing all classes alike to comprehend his reasoning — that his future residence in this country was soon assured. He subsequently extended his lecturing tours not only in the North, but also through the

South, the West, and in California; was invited to occupy a professor's chair in Charleston, S. C., and Cornell University in New York, but preferred to retain his permanent connection with Harvard. It was our great privilege while a resident of Cambridge in 1861 to 1863, to make the acquaintance of this charming man, and frequently to listen to his public lectures; also to attend his scientific lectures before his classes at the Museum of Comparative Zoology.

He greatly excelled as a lecturer in several particulars — by the richness of his resources; by his easy, charming manner in spite of his foreign brogue; and in carrying his audiences, learned or unlearned, along with his subject. When language failed, illustration would complete the meaning. Only give him a blackboard and a piece of chalk, and he was all right and equipped for the work in hand. Reverence for the Creator was a marked feature in all his lectures, and his audiences saw, and felt as well as saw, that he believed in a present personal God. Whittier has commemorated, in verse, a striking instance. When about to open the Summer School of Science at Penikese Island, he invited the assembly to join in silent prayer for the blessing of God on their investigations. He was a sturdy opponent of the development theory to the very close of his life, believing there was an ultimate cause back of all processes of nature. Summing up his long and well-matured opinions on this subject, his biographer tersely adds: "Belief in a Creator was the keynote of his study of nature." His contributions to science in Europe while yet a young man, and the larger additions made during the twenty-seven years of his residence in the United States, greatly enriched the treasures of knowledge, and have a popular, as well as a scientific interest. He was emphatically a man of the people, coming from the people and believing in the people. And hence in his lectures, delivered in all parts of the country, the people, as well as the savants of science, heard and appreciated him. Wherever Agassiz took the platform, full and appreciative audiences were never wanting.

An enumeration and analysis of his various publications would be quite beyond the scope of this article. The one which he intended to be the great work of his life — "Contributions to the Natural History of the United States," in ten volumes — was never completed. The last four were unfinished at the time of his death. He also commenced a series of articles to be published in the *Atlantic Monthly*, intended to contain conclusive facts in opposition to the development theory. But he lived long enough to correct the proof of the first article only, which was published after his great brain had ceased to act.

Another valuable feature of these volumes ought not to be omitted; we mean the extensive correspondence with noted scholars, both in Europe and America, which throws much light on the thought of this century. The last absorbing work of Prof. Agassiz was the great Museum of Comparative Zoology at Cambridge, which will remain a monument of his ability and untiring industry; and serve his son and successor in carrying forward the plans originated by his illustrious father.

book, but still long for one that would better tell the great value of this work. For it is a work of inestimable value to our hymnology. English Methodism was out with a similar book a year before Mr. Nutter's, and an American writer just now offers a study in a similar field, but the pioneer of it all, as far as our American book is concerned, is Mr. Nutter.

One of the first impressions on glancing through this book is the tireless persistency of the man, and the vast field covered by his study. More than three hundred authors, as far as known, lay claim to the hymns of our Hymnal, and a sketch of every one of these is given by Mr. Nutter. Prof. Bird, of Lehigh University, himself a master in the same work places our author, in view of his success, among the first hymnologists. Among the gold nuggets unearthed by him is the fact that Robert Spence edited and published the first official hymn-book of the Methodist Church in America, the one adopted by Bishop Coke and Asbury.

The amount of research necessary to accomplish all that is done by Mr. Nutter, has compelled him to explore the whole English-speaking world in quest of books, data, authors, and other aids. Some hymns before wrongly assigned are by him referred to their real authors, while in other cases some of those hymns marked "unknown" have been traced to their origin and credit duly given. A most choice library on Hymnology is the result of his researches, which, when Mr. Nutter is done with it, would be a most valuable acquisition to the library of some of our colleges. But that time is not yet, since a second edition, with a few corrections and emendations, is soon to be demanded, and doubtless other editions will follow that.

It is strange what pranks are revealed as having been cut by compilers, amenders, and togglers. Genuine surprises await one, every here and there, through the whole volume. In some cases a hymn that has been sung for generations as a complete thing in itself, is found to be only an excerpt from some longer poem as originally issued by its author. Thus the first one in the Hymnal, —

"O for a thousand tongues to sing,"

was taken bodily from a long poem of eighteen stanzas — the seventh and twelfth, inclusive. I confess to much astonishment as I read this fact. Edward Perronet's companion hymn, — "All hail the power of Jesus' name!" has the second, fourth and sixth stanzas left out, as written by its author, and the last stanza beginning, —

"O that with yonder sacred throng,"

is not Perronet's at all, but was put in by some unknown author, so it has become a part of the hymn beyond elimination. It has held its place now more than ninety years. Strange, too, that only one stanza of this grand hymn, the fourth in our Hymnal, remains just as its author wrote it, some words in every other verse being changed. Thus verse five, line four, Perronet wrote, —

"The crowned Lord of all."

The same age which gave Methodism to the world, gave the English tongue its most exalted galaxy of hymn writers. Watts was a few years before the Wesleys, though some time contemporary with them; while Doddridge, Anne Steele, John Newton, Benjamin Beddoe, Cowper, Toplady, Stennett, Perronet, and many other sweet singers were their direct contemporaries; with Thomas Kelly, Harriet Auber, Moutgomery, Bishop Heber, and others less luminous, singing by the impulse directly given by the Methodist movement; while Ray Palmer, Frederick W. Faber, Horatius Bonar, Bryant, John Neale, Mrs. Kuapp, Bliss, and a host of others in our own age, are carrying onward the tide of Zion's soul-inspiring songs. It is a curious fact, too, that these hymnists were almost all dissenters — Watts, the two Wesleys, Doddridge, Montgomery, Kelly, while Anne Steele was the daughter of a Baptist clergyman.

In this volume before us we learn many of the fine points in the lives or circumstances of the authors by which the spark of genius was struck off. Some impulse, of hope, or conversion, or success, or elation, or despondency, or sorrow, was usually the real spring which gave rise to those effusions that have watered and enriched the church of God. Man is never at his best but under impulse.

It is an instructive fact to see how many times Scripture in one relation or another gave inspiration for a noble hymn.

"A charge to keep I have,"

was written upon Lev. 8: 35 —

"Keep the charge of the Lord, that ye do not."

"Abide with me! Fast falls the eventide,"

was inspired by the words of the two disciples to the Master, Luke 24: 29.

"He leadeth me; O blessed thought,"

is founded in Ps. 23: 2.

"Jesus, Lover of my soul,"

was doubtless suggested by Peter's attempt to walk on the Sea of Galilee (Matt. 14: 28-31). This theory is clearly demonstrated by a stanza given in Mr. Nutter's book from the original hymn, but left out in our Hymnal: —

"Wilt thou not regard my call?

Wilt thou not accept my prayer?

I lo! sink, I faint, I fall —

Lo! on Thee I cast my care;

Reach me out thy gracious hand!

While I of thy strength receive,

Hoping against hope I stand,

Dying, and, behold, I live!"

One hymn at least — number 662 in our Hymnal — was prompted by a different sentiment. Watts gave the original title as "Love of the Creature is Dangerous." It is said to have been inspired by the rejection of his proposals of marriage to a young lady, who was herself quite a poet. Watts was small and insignificant looking, and the young woman said she "prized the jewel, she could not admire the casket that held it." Watts never married, his consecration in the last stanza, after his one disappointment, seeming to have been perpetual: —

"My Saviour, let Thy beauties be

My son's eternal food;

And grace command my heart away

From all created good."

Charles Wesley's famous hymn, "Wrestling Jacob," number 737-9, was originally given in fourteen stanzas, from which three are omitted in the Hymnal, though it is divided into three parts. Mr. Nutter urges, with good judgment, that Watts' declaration that this single poem was worth all the verses he himself had written, must be understood "poetically," meaning simply that he greatly admired the production.

"Blest be the tie that binds,"

was written by Rev. John Fawcett, was

written out of his heart and brain,

when, having a call to a large, prospering church in London, and his goods packed to go, his people at Wainscott tearfully entreated him to remain with them, which he decided to do, remaining till his death. The world is much richer by that self-delusion which produced this hymn.

It is a pity that our publishers

have not issued an edition of this

"Hymn Studies" with the tunes as given in the Hymnal. To many this annotated edition would then have a completeness which it now lacks.

Mr. Nutter's "Index of Authors"

is a valuable addition to the admirable indexes of the Hymnal. To every lover of the hymnology of the Christian Church, this field, so successfully worked, is a most pleasing one.

Prof. Bird, himself a constant student in similar fields, suggests that now the other denominations of

America follow suit, and publish

their own hymn-books, with like annotations.

Prof. B. B. Pope, of Ann Arbor, says: "Your book ought to be in every Methodist preacher's study, and in every Methodist home."

NOTES FROM ENGLAND.

BY GEORGE JOHN STEVENSON, M. A.

Centennial services are beginning to be in order now in this country. With the revival of religion which Methodism brought in the last century, there came, also, the establishment of various new Congregational churches, and these are completing their century of existence, and all are observing the interesting occasion by holding special services, and in some cases by replacing the old sanctuary with an enlarged new one. In like manner Sunday-schools (the system of which originated in 1780 by Robert Raikes) which began to be established in various places, villages and towns, are just completing their centennials. Two services of this kind were held at the close of 1885; one a Methodist Sunday-school, the occasion being made one of great interest in the locality, the other the school established by good old Rowland Hill, in Surrey Chapel, which he built in Blackfriars Road. The lease of the chapel having expired, the ground was sold, and the old chapel is turned into a large iron warehouse; but the Sunday-school has survived, though in new premises.

The centenary services proved to be a joyous occasion, presided over by the pastor, Rev. Newman Hall, LL. B. During the service a handsome and valuable clock was presented, in the name of the teachers, to Mr. East, the superintendent, whose jubilee was also celebrated, he having served the same school during fifty years. During half that period he had never been absent from either morning or afternoon school; when away from home on vacation, he always returned on Saturdays for his work in the school. Another teacher, Mr. Watkins, who had also served the school fifty years, narrated many interesting facts. When he began to teach, one shilling per Sunday was allowed to each teacher, and when the payments ceased, the numbers and regularity of the teachers increased. Among the superintendents were Benjamin Neale, whose widow became the wife of Rev. John Angell James, and William Jones, the secretary of the Religious Tract Society. In the school, 25,000 children's names were entered; the second century of its existence commences with seven hundred scholars and seventy teachers.

Another interesting centenary service was held the same month — that of the Benevolent or Strangers' Friend Society, which had its origin in 1785 in this way: John Gardner was a member of the Methodist society at City Road, London. He had studied Mr. Wesley's book entitled, "Primitive Physic," and visiting poor people, he copied Wesley's prescriptions, and sometimes took the medicines with him. One day, visiting a dying man in a wretched garret, struggling for breath, his sympathy was deeply moved, and on reaching home, told his wife he would try and establish a society to buy medicine for the sick poor. She began with a promise of three pence weekly, other neighbors joined, and on December 21, 1785, John Wesley promised to give three pence weekly, and sent a guinea in advance. That sum started the Society, and it has been running its useful course ever since. A large staff of visitors give their services, and every week look up needy cases of poverty and suffering — persons who are strangers, belonging to no religious society. When John Wesley died, Adam Clarke took the Society under his patronage, drew up rules for its management, and Dr. Clarke's own copy of those rules are now before the writer. The Society has continued its useful course, distributing food, medicine and money to destitute strangers, all through the century, and the one-hundredth anniversary of the date of John Wesley's gift of a guinea, which started the work of the Society, was recently observed by a public meeting held in the Mansion House of the city of London, the lord mayor in the chair, who strongly commended the society as deserving of much patronage. Although most of the voluntary visitors are Methodists, the funds are not given to any of their members, only to strangers, the neglected and the destitute, and very many have been rescued from sin and poverty, become Christians, and even reached prosperity. Such a society is wanted in every great city; and with an earnest secretary, such an agency can easily be established by gathering small weekly or monthly contributions, and relieving the most urgent cases as funds come in.

Quite a number of Methodist preachers died in England during the closing weeks of the old year, and the new year opened with the report of the deaths of two of the most promising ministers in the Irish Methodist Conference, namely, Rev. John Lowe Woods, of Dublin, aged 30, and Rev. William Smiley, LL. D., of the Belfast College, aged 35. Dr. Smiley was the first to receive the degree of LL. D. from the newly-appointed Royal University. These were young ministers who had already made a fine mark in the Connexion, and they were looked upon as likely to render most important service for many years. Brother Woods died on January 8, and Dr. Smiley on January 9. They complete the number of seven deaths in the Irish Conference since the last meeting — an unusually large number — the names of the others who have died being, Messrs. Johnston, Todd, Heatley, Liddy, and Lindsay. These are admittant items, and call on all of us to be diligent in business, fervent in spirit, serving the Lord with all our strength.

Writing of Ireland, I am reminded that Rev. Dr. John Ker has a scheme in hand which he is pushing to the front, to collect funds for the erection of a new Methodist Church at Portrush, County Antrim, to the memory of Dr. Adam Clarke, near the spot where he was born. It is to seat 350 persons, and to cost £1,500. The people on the spot, very poor, are giving as freely as they can, but it will require much outside help to raise the sum wanted for the erection. It is a most worthy object, and deserves generous patronage; it is much needed.

The medical report of the health of Rev. Dr. W. B. Pope, our leading Methodist theologian, is more cheering than it has been. So that there is hope of some prolongation of life, but not of service. The prostration of both mind and body is too great to expect restoration to duty, but if no release follows, the Doctor may accept the position of a supernumerary. The number of ministers who have died since Conference, and those whose health has failed, has required all the names on the Presi-

dent's "list of reserve;" and now that list being exhausted, three-years' men in the colleges have to be taken from their studies to supply vacancies thus caused. We are short of men for the ministry, and this extra draw from the colleges will increase the difficulty in supplying vacancies both this year and next.

The scheme for establishing what has been named the London Methodist Mission, to promote the evangelization of the neglected masses, has not been a failure, but it has had to contend with many obstacles in the way of progress, that its onward march has been limited to two narrow spheres, and the work done is very little compared with the expectations sketched on paper, where the scheme looked plausible enough; but in trying to work such an agency the word "impossible" seems to be stamped on it. Mr. Peter Thompson has been set to work in the East End of London, and a considerable sum has been spent in adapting the seamen's chapel for the agencies of the mission.

Mrs. Senator Hawley died here recently, saying as her last words, in answer to the question from her husband, "Hattie, are you afraid to die?" "I am not afraid to go to my Father." Ever since her devoted labors in the hospitals she has been feeble. She was a great and good woman.

The temperance work is prospering, as does all good work taken up by women.

Passing Comment.

BY SITO.

"That great organ of veneered vul

Miscellaneous.

THE MANY-SIDED TRUTH.

BY REV. A. S. LADD.

How often it occurs to me, as I read ZION'S HERALD, that truth is many-sided; and also that nothing, excepting the Bible, is more helpful to one who would attain to a rounded Christian character, and to an intelligent conception of moral and spiritual truth, than a good religious newspaper. One writer sees the importance of a richer experience in the things of the kingdom, and also the direct way to secure it; and so he emphasizes faith as a receptive faculty of the soul. He instructs the seeker after full salvation to stop trying and struggling, and to allow Christ to come in and do the work. Another, seeing the work to be done, the obstacles to be surmounted, the opposition to be encountered, is stirred with the militant spirit, and he dwells upon faith as a fighting force. He loves to ring changes upon such passages as, "Fight the good fight of faith," and "This is the victory that overcometh the world, even our faith." And as this word is used in different senses, and is such a large and pivotal word, it will take a great many writers to tell the whole truth about it. So when one looks out broadly upon our Methodism, he thinks he sees a great need of our churches being more liberal towards their pastors; and is sure if we would maintain our standing and go on to yet nobler conquests, we must be willing to pay as large salaries as other denominations. Another thinks that the special danger that threatens us is a hireling ministry, a desire to have the fat and easy places, the loss of the *esprit de corps*. One, from his very habits of thought and from the work to which the church has called him, feels that the great need is a more thoroughly educated ministry. Another sees that a greater want is more leaders who are more nearly on a level with the unevangelized masses.

Some practical minds—men of affairs—consider the important thing to be attended to, is to improve our methods; to be as wise in religious things as men of the world are in their matters. Others think the one thing to be done is to secure the baptism of the Holy Spirit, and push out on the lines of labor that we have been so long accustomed to. The specialist in Sunday-school work, missionary, church extension societies, etc., thinks that these are the mines to be worked just now. Others think that sermons upon these special topics are necessarily dry, and such frequent collections a bore, and the only business of the minister is to secure the salvation of "poor sinners." Some pastors urge upon their brethren in the ministry more enterprise, a greater variety of expedients for reaching the attention of the people. With others any departure from the stereotyped methods of the fathers is sensational and trap-trap. Many good souls are afflicted because of the apathy, formalism and worldliness of many of the members of the various branches of the church of God. And yet other most excellent and proper souls are greatly disturbed at the uncouth and extravagant methods adopted by the Salvation Army, and they quote the passage which teaches that all things should be "done decently and in order."

Now we must conclude that we cannot all occupy the same stand-point, and so cannot see the same side of the truth. And if there is to be any harmony among the followers of Christ, if friction is to be removed, and waste of power to be prevented, then there must be great charity and tolerance, and a wide fellowship. Each one must be fully persuaded in his own mind. In the great Methodist Church each one who is soundly converted and wishes to come with us, ought to be made to feel at home. There is ample room for every variety of gift, and liberty to ascertain and to use any measure of grace which any soul enjoys. There is nothing very edifying about hair-splitting definitions in theology, and it is not important that all opinions and sentiments about a thousand and one indifferent things should be run in the same mould. Whoever has a truth, let him tell it, and defend it, and glory in it. It is too late in the day for narrowness and bigotry and intolerance. Surely the truth is many-sided.

Bangor, Feb. 2.

THE APOSTATE'S DOOM.

BY REV. R. H. HOWARD.

According to the Revised Old Testament, the time-honored proverb, "The way of the transgressor is hard" (Prov. 13: 15), is made to read, "The path of the treacherous is rugged." Whether anything is actually gained for truth, or clearness, by this doubtless more literal, yet by far less musical, rendering of this very memorable text, the truth of the sentiment expressed in the revised form of this text, not less than in its original form, is most undeniable. Nor would the truth of the line have been less manifest had the Revisers seen their way clear to have substituted the words "the apostate," for "the treacherous." If experience has hitherto decried anything, with unmistakable clearness and fullness, it is that the way of the apostate from Christ is "rugged" indeed—verily, quite on the "ragged edge" of a remorseful despair.

The recent death of La Roy Sunderland, and the melancholy issue of his once brilliant career, has reminded me of others who, though once very successful and promising workers in the Lord's vineyard, yet, having yielded to the temptation to abjure and betray the faith they had been once set to defend, have come to like melancholy ends.

Many years ago, a Methodist preacher, occupying a prominent position in a certain New England Conference, be-

came enamored of Spiritualism. His interest in the new *ism* soon developing into a passion, he withdrew from the ministry and membership of the Methodist Church, and devoted himself exclusively to the public advocacy of his new-found faith. This step was soon followed by his abandonment of his very interesting family, and entering into a copartnership with his "affinity"—a public lecturer on Spiritualism like himself. It needs hardly be said that this man has long since most emphatically "come to grief." More than twenty years ago I was permitted to read in a letter addressed to his daughter, the following testimony: "In sentiment I am a Theodore Parker Unitarian; as to my experience, my condition is one of chronic despair." Lo! here the wages of sin—tokens of the "rugged" way of the apostate from Christ! Whether this man is still living, I am unable to say. Enough that, at last accounts, he was as bankrupt in fortune as in character—in his old age a worthless vagabond in the earth.

Jason F. Walker was a graduate of the University of Vermont. He was a brilliant scholar, a vigorous thinker, and an earnest Christian, the only son of his mother and she a widow. Early converted, and, Timothy-like, carefully and prayerfully trained up by a very capable, cultured Christian mother, all anticipated, on behalf of this young man, who from the outset had consecrated himself to the work of the ministry, an eminently honorable and useful career. Hardly had he entered the ministry ere he was appointed principal of the Troy Conference Academy, Poultney, Vt., then a comparatively young institution, very prosperous, and sustaining to the Troy Conference of that day quite the same relation which Wilbraham, Tilton and Kent's Hill seminaries sustain to the New England Conferences at present.

Jason F. Walker was one of the most popular, accomplished and successful principals that institution ever had. Those who were students in the school at that day bear uniform and enthusiastic testimony to Mr. Walker's talent as an educator, and especially to his popularity as a lecturer on the sciences. There was undoubtedly something of genius in his make-up; and had he continued humble, consecrated, abided faithfully, loyally, steadfastly in the faith of his mother—the faith once delivered to the saints—this man might have not only occupied, while living, one of the most honorable positions in the ministry more enterprise, a greater variety of expedients for reaching the attention of the people. With others any departure from the stereotyped methods of the fathers is sensational and trap-trap. Many good souls are afflicted because of the apathy, formalism and worldliness of many of the members of the various branches of the church of God.

Concerning baptism, the essence, the Holy Ghost purification from sin by which alone the sinner is saved, evangelical Christians are substantially agreed. Therefore we shall consider only baptism, the symbol, and take up that phase of it in which Christians chiefly differ, namely, whether immersion alone is authorized.

The Bible teaches further that the application of water in baptism has an office in addition to the Holy Spirit cleansing. Like circumcision, it is the seal of the covenant made with God (Gal. 3: 27, 29) and the initiatory rite into the Christian church (John 3: 5).

Concerning baptism, the essence, the

Holy Ghost purification from sin by which alone the sinner is saved, and the symbol called baptism was applied, but wrought no change in the heart. That change the baptism of the Holy Spirit alone can make.

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The Sunday School.

FIRST QUARTERLY REVIEW.
Sunday, March 28.

By REV. W. O. HOLWAY, U. S. N.

I. Preliminary.

Our lessons for the past quarter have included "studies in Jewish history," selected as follows: two in 2 Kings; two in Jeremiah; three in Daniel; one in Ezra; two in Nehemiah; one in Esther; and one in Malachi. The period of time covered was from B. C. 643 to B. C. 400 (?)

II. Lesson Analysis.

The subject of LESSON I (2 Kings 22: 1-13) was, "Josiah and the Book of the Law." Josiah, the 16th king of Judah, came to the throne at the age of eight and reigned 31 years. "He did right in the sight of the Lord, declining neither to the right nor to the left." He was a zealous crusader against idolatry, not sparing even what former kings had spared. He restored the temple. While the work was going on, in the 18th year of his reign, he sent Shaphan the scribe to Hilkiah the high priest with orders to the latter to count the money collected for temple repairs and pay it to the workmen. The priest had the important intelligence to communicate that he had discovered the Book of the Law in the temple. The precious roll was carried to the king. At his direction Shaphan read some passages in Deuteronomy probably concerning the judgments that should rest upon those who should forsake God and serve idols. Convinced of the guilt of Judah in this respect, and alarmed at the dreadful fate that impended in consequence, Josiah sent his clothes. He afterwards sent an embassy to a prophet who might inquire for him from the Lord.

In LESSON II (Jeremiah 8: 20-22; 9: 1-16) we had for our topic, "Jeremiah Predicting the Captivity." The principal points were—the limit of the captivity reached, according to prophecy; the spirit of Cyrus "stirred up" to decree the restoration of the Jews; his reverential proclamation, in which his high position was ascribed to the Lord, the God of heaven, who had charged him to rebuild the temple at Jerusalem; and in which he invited those who were willing to accept the privilege of returning, and enjoyed upon all that stayed behind to help those who went back by every substantial aid; the appointment of the priests to set forward the work of rebuilding; the laying of the foundation stones by Joshua and Zerubbabel; the prophetic praises of priests with trumpets and Levites with cymbals to Hime whose mercy endures forever; the loud exultant shout of the people; and the minor strains of lamentation on the part of the aged men who remembered the glory of the earlier house and were afflicted at the poverty and tamelessness of the present beginnings.

In LESSON IX (Nehemiah 1: 1-11) we had for our subject, "Nehemiah's Prayer." The royal cupbearer in the palace at Susa; the sad tidings brought from Judah by some returning Jews that the city walls were still in ruins and the gates thereof were burnt with fire; Nehemiah's grief and fasting; his earnest prayer in which he confessed the sins of the people, and of himself and his father's house, and pleaded the divine promises and past mercies for present intervention, and especially that he might find favor in his request to the king; the long delay of four months; the discovery at last by the king of the hidden sorrow of his cup-bearer and its cause, and his compliance with Nehemiah's request—were the principal points of the lesson.

The topic of LESSON X (Nehemiah 1: 1-12) was, "Reading the Law." Nehemiah arrived in Jerusalem; and, after fifty-two days of toil and bitter opposition, the walls were restored and the gates hung. Then Ezra appeared on the scene (after an unexplained absence of twelve years) and in a new role—with the title and functions of the scribe. At the request of the people, who came together with remarkable unanimity in the early dawn of the first day of the seventh month, Ezra produced "the book of the Law," and took his position on a wooden platform, surrounded by several priests assistants. His act of worship in blessing "the Lord the great God," was responded to by the entire multitude with uplifted hands and profound prostrations and the deep murmurings of "amen! amen!" From dawn until midday Ezra read, assisted by the priests, his words being interpreted and explained to the people by Leitzes previously stationed at convenient points among them. The first impression produced was one of deep alarm and sorrow for past unfaithfulness. But the emotions of the multitude were flushed by Nehemiah, who reminded them that the day was holy, and one of festivity, and not of mourning. He persuaded them to let their sorrow give place to mirth, to eat the fat and drink the sweet, and send a port in to those for whom nothing was prepared.

The topic of LESSON IV (2 Kings 25: 1-12) was, "The Captivity of Judah." The principal points were—the revolt of Zedekiah, the last king of Judah, against Nebuchadnezzar, who had raised him to the throne; the investment of the walls of Jerusalem by the Chaldean army; the prevalence of famine with all its horrors; the capture of the city by night, after a siege of eighteen months; and the terrible carnage that followed it; the escape of the king and his family to the Arabah, or plain of the Jordan; his pursuit and capture; his conveyance to Nebuchadnezzar at Riblah; the execution of his sons in his presence; the blinding of his own eyes, and his imprisonment in Babylon; the destruction of Jerusalem—the temple first, then the houses, then the walls; and the captivity of the people, all but the poorest who were left behind to till the ground.

In LESSON V (Daniel 1: 1-21) our topic was, "Daniel in Babylon." That he might not die himself by partaking of meat and drink offered at a heathen shrine, Daniel decided to decline the portion served to him from the king's table; and in this decision he was joined by his three friends, Hananiah, Mishael and Azariah. Daniel first appealed to Ashpenaz, the prince of the eunuchs, but that wary officer declined to risk his head by countenancing any interference with the king's orders. The steward proved to be more manageable. A ten days' experiment on pulse and water at Daniel's request resulted, by God's blessing, in fatter faces and plumper bodies than in the case of those fed from the royal table. They were permitted, therefore, to continue in their abstemious diet. Their hands, also, were blessed, and they made such rapid progress in the Chaldean literature and science that the king selected these four out of the rest to stand before him; and they proved, on trial, to far exceed all the magicians and enchanters in the whole realm.

The subject of LESSON VI (Daniel 3: 1-18) was, "The Fiery Furnace." Shadrach, Meshach and Abednego, being accused before Nebuchadnezzar of not bowing before the golden image which he had caused to be set up, were offered a second trial, and threatened with the fiery furnace in case of non-compliance. They calmly replied that their God was able to deliver them, but even if they were not delivered, they will not serve the king's gods, or worship his golden image. The enraged king ordered the furnace to be heated sevenfold, and made the mightiest chieftains of his army bind the heroes in their clothes and cast them in. At the furnace mouth the flames licked up the executioners, and the three Hebrew youths fell down helpless upon the floor of the furnace. The king who was watching started up in terror and astonishment. The three were unbound and walking about in the fire unharmed, and lo! they were attended by a fourth, resembling in His aspect "a son of the gods." The king addressed the youths as

"the servants of the Most High God," and called them forth. They came; and the princes and counselors searched in vain to find a hair singed or a color in the garments changed, or even the smell of fire about them. Nebuchadnezzar blessed the Jewish God for so marvelously vindicating those who had trusted in Him, and issued a decree warning all men against calumniating the God of Israel.

7. "The Handwriting on the Wall" was the topic of LESSON VII (Daniel 5: 1-12; 25-28). The principal points were: The feast of Belshazzar, to which a thousand of his lords were invited, and his own wives and concubines; the recklessness of the king, under the influence of wine, in sending for the sacred Jewish vessels, and drinking wine from them, and singing praises to the gods of gold and silver, of brass and iron and wood and stone; the mysterious writers fingering unmerciful characters on the plaster of the wall; the sudden rush; the king's terror, so violent that his knuckles stood out against another; the "wise men" summoned; the offer to invest the interpreter of the writing with the insignia of royalty and make him the third ruler of the kingdom; the failure on the part of all to decipher the inscription; the appearance in the banquet hall of "the queen"; her high commendation of Daniel as a person possessing "the wisdom of the gods," and the distinction conferred upon him by Nebuchadnezzar; the sending for Daniel; his reading of the words—"Mene, mene, tekel, upharsin"—and interpretation of the same.

8. The topic of LESSON VIII (Ezra 1: 1-8; 3-17) was, "The Second Temple." The principal points were—the limit of the captivity reached, according to prophecy; the spirit of Cyrus "stirred up" to decree the restoration of the Jews; his reverential proclamation, in which his high position was ascribed to the Lord, the God of heaven, who had charged him to rebuild the temple at Jerusalem; and in which he invited those who were willing to accept the privilege of returning, and enjoyed upon all that stayed behind to help those who went back by every substantial aid; the appointment of the priests to set forward the work of rebuilding; the laying of the foundation stones by Joshua and Zerubbabel; the prophetic praises of priests with trumpets and Levites with cymbals to Hime whose mercy endures forever; the loud exultant shout of the people; and the minor strains of lamentation on the part of the aged men who remembered the glory of the earlier house and were afflicted at the poverty and tamelessness of the present beginnings.

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4. What reforms did he institute?
5. What important discovery was made in his reign, and where?

6. What was the effect of this discovery upon the king?

7. In Lesson 2, what prophet is introduced, what griefs did he express, and why?

8. What cry of despair came from the people, and why was it unwilling?

9. What sins were charged upon the people?

10. Enumerate the threatenings of God upon the people.

11. Who were the Rechabites, and what brought them to Jerusalem?

12. What test was Jeremiah commissioned to apply to them?

13. What was the result?

14. What use was made of this to shame the Jews and confirm the threats uttered against them?

15. How was the fidelity of the Rechabites rewarded?

16. Why was Jerusalem besieged, and by whom?

17. How long did the siege continue, and what happened during it?

18. Tell the story of the capture.

19. What became of the king and his family, and in what sense was their fate deserved?

20. What became of the city, and of the survivors of the siege?

21. To what decision did Daniel and his companions come, Babylon, and why?

22. How was he enabled to carry it out, and with what results?

23. To what posts were they appointed?

24. How did they compare with the other "wise men" of Babylon?

25. What act of idolatry was required of the Hebrew children, and what stand did they take?

26. To what awful test were their faith and principles subjected?

27. With what results to them? to the king?

28. Explain "the form of the fourth."

29. What feast did Belshazzar give, and who were invited?

30. What writing appeared, and what feelings were caused by it?

31. Who were summoned to interpret, and what result?

32. Why was Daniel sent for, and what interpretation did he give?

33. What proclamation did Cyrus make, and why?

34. Who led the Jews in the Return from Captivity?

35. What were some of the moral evils of the Captivity?

36. Who was Nehemiah?

37. What caused his sorrow, and led him to pray?

38. Give the substance of his prayer.

39. Tell how it was answered.

40. What did Nehemiah accomplish in Jerusalem?

41. In what role did Ezra appear?

42. Describe the reading of the Law.

43. What emotions were indulged in and why, and how were they represented?

44. What decree was secured by Haman, and why?

45. What messages were sent to Queen Esther by Mordecai?

46. What difficulties lay in the way?

47. What did the queen do, and what resulted?

48. What prediction did Maccabaeus utter concerning the Messiah and His forerunner?

49. What work of purification would the Messiah perform?

50. What separation and punishment would He ordain?

51. What special work would Elijah the prophet perform?

52. What elements require to make a healthy and abundant life?

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(ENTERED AT THE POST-OFFICE, BOSTON, MASS., AS SECOND-CLASS MATTER.)

Zion's Herald.

WEDNESDAY, MARCH 17, 1886.

In his vision of heaven John saw the church as a bride arrayed in fine linen, clean and white; for the fine linen is the righteousness of the saints, that is, of the sanctified souls composing the church. Hence the fitness of the remark by a Scottish writer, "that the idea of having heaven without holiness is like the idea of having health without being well. It is a contradiction in terms."

There are no words so simple and yet so profound as the words in which Holy Scripture states the thoughts of God to men. Human learning may be needed to explain their meaning and import in some cases, but human wisdom never did and never can give better expression to the mind of God than is given in the words inspired by the Holy Ghost. The Christian who is unlearned, may, therefore, make himself wise unto salvation provided he will hold fast the form of sound words "contained in the Gospel, clinging to them "in faith and love which is in Christ Jesus." "The words that I speak unto you," said Jesus, "are spirit and are life."

To the inhabitants of Jericho, the "scarlet cord," which was visible in Rahab's window, had no significance whatever. To Rahab was the symbol of her hidden faith in the promise of the spies that she should be saved from the terrible destruction which was about to overwhelm that devoted city. What that scarlet cord was to Rahab, the sacrament of the Lord's supper is to the Christian believer. To men of the world the sacramental bread and wine have little significance; they do not discern their hidden meaning; but to the believer they are symbols of that broken body and that crimson wine in which his clinging faith sees deliverance from everlasting death and an assured possession of everlasting life. "The secret of the Lord is with them that fear Him."

THE SERIOUSNESS OF THE QUESTION: ITS SAFETY.

The labor question becomes more and more threatening. If temporarily relieved at one point, it is only that it may break out more dangerously at another. Dismissing one body of laborers and securing another, only affords a temporary release from embarrassment. If workmen are not connected with labor societies, the employer is not saved from the power of the great combination to harm his business. Removing from one State to another does not afford any permanent security from the recurrence of the same sudden interruptions of business by dissatisfied workmen; agents of the labor unions will follow the flying manufacturer from one place to another, as they have business houses which have removed from Massachusetts to Maine. There is no form of employing men in manual or clerical service, that has any immunity from these abrupt strikes. The combination now embraces all varieties of labor, and stretches from the Lakes to the Gulf and from the Atlantic to the Pacific. The longer the present strife continues, the greater will be the anxiety it will occasion. Already it is beginning to take on a political character, and to threaten to form a distinct party, or to unite in a body with the national party which will give the most generous pledges as to legislation in its favor.

We have little fear of any large combinations for violent purposes. The great and controlling body of these men does not belong to the criminal class; they are neither burglars, incendiaries, nor nihilists. They have no intention of destroying property and bringing on general anarchy. There are, indeed, men of this class in the number—late importations from Europe—who have been heretofore so hemmed in by the

iron bands of oppressive governments as to see no other hope of relief except from a general chaos; but the leaders of our labor unions are, many of them at least, American citizens, trained in our schools, with homes of their own, their minds and hearts more or less leavened with the moral and religious teachings of the Bible. They have become greatly aroused in view of the amazing disparity between the benefits which capital seems to reap, as compared with the results which labor secures. They see the immense power gained by the combination of capitalists, and have a sense, they can hardly tell why, of being oppressed by it. They note the amazing fortunes which have been so rapidly accumulated of late, and looking upon labor as the efficient cause of its growth, they esteem themselves wronged not to have a more liberal portion of the wealth they render possible.

It is not enough to say that wages necessarily regulate themselves; that demand controls supply; that there are still so many unemployed men and women that can be readily imported, if not already here, that labor is, by its own conditions, necessarily cheapened. Such statements, however true, simply exasperate laboring men, and drive them to desperation. It is this, indeed, as a result secured by the combinations of capital, that has driven the laboring men into their great associations for mutual protection. Just now we are at the height, it is to be hoped, of the struggle. It is far too severe to last long. The unemployed men by their collected funds, cannot endure it much longer. Changes in employment, seeking other forms of industry, or Western farms, will not meet the necessities of thousands of hungry men and women now out of employment and unable to obtain a livelihood in any other form of service than the one in which they have been trained. And capital cannot endure the strain. Those that depend upon it have natural and artificial necessities fully as stringent. Men are beginning to feel that they cannot do business exposed to these periodical and often disastrous interruptions. Persons with capital have resources, indeed, that the workmen have not; but now that all forms of manual labor are combined to aid each other, capital is becoming almost as helpless as labor.

Something must be done; something more than the temporary settlement of the pines of wages; for if this only is secured, the battle will have to be fought over and over again. Men cannot safely make estimates, and undertake great enterprises, with this vital question of wages subject to sudden and persistent disagreements. What must be done can be done, and the right will in the end inevitably triumph. There is a Christian solution of the problem, and it is the only one that will take on any form of permanence. The workingman must have enough for the decent support and public school education of his family, and when business is good, and the work in which he is engaged is returning the capital employed a large per cent., there is every reason in justice that his wages should feel the benefit of this commercial inspiration.

If they did, his work would become many fold more valuable to his employer. Of course capital cannot be pitiful to indolence, to incompetency, to carelessness, or to intemperance; these vices must suffer their own providentially-established retractions. In some way, by arbitration, by co-operation, by the individual exercise of Christian justice and benevolence, labor must come to receive its fair proportion of the money earned, determined, in part, by the absolute necessities of life; in part, by the principle of justice between man and man; and in a larger part, by the exercise of the broader charity of the Gospel of the Son of Man.

We cannot expect that any great conventions of manufacturers and business men will be gathered to adjust these difficult questions, but everywhere, in view of the present pressure, local business establishments will feel the need of drawing their employees nearer to them, of taking greater interest in their material, intellectual and moral condition, of securing some honorable form of arbitration when difficulties arise, and of granting skilled and conscientious labor a compensation bearing some proportion to the return which the business affords to the capital employed. On some such basis only can the present agitation be allayed and its recurrence prevented. The voice of stockholders, as well as directors and officers, will soon be heard, demanding the arrangement of some just and permanent plan to prevent these uneconomical, demoralizing, and often ruinous strikes, and the members of these labor unions will become weary of these serious drains upon their small resources, and seek for a better way of obtaining

their just remuneration for service. Our manufacturing towns and cities have an equal interest in this matter with the workingmen. In several of them business has been already seriously affected. The loss of several months' labor, on the part of a half-million of men and women, is a very serious matter every way. There is scarcely an interest in the land that is not directly, or remotely, affected by it. Providence has never failed to set forth the men for the hour, and the business world now anxiously awaits their coming to adjust one of the most difficult problems in modern civilization.

THE PHYSICAL UNITY OF MANKIND.

It is a common amusement to set a child at reckoning up his ancestors. It runs: Four grandparents, eight great-grandparents, sixteen great-great-grandparents, thirty-two great-great-great-grandparents, and so on. Ordinarily the calculation is simply amusing. An English writer, Mr. Henry Kendall, has recently turned the puzzle to a very practical use. We all assume now-a-days (including the Darwinists) that we are all the descendants of one pair; but we are apt to assume what is not true; that is to say, that each of us gets back to Adam and Eve by an exclusive road. We effect this self-delusion by cutting off all relations but those which we call "the direct line," and in this process the female ancestors are struck out. On this plan, the "direct line" heir of Adam is some single person, the succession running by elder sons. All the younger brothers and sons are excluded and all their descendants. This method of tracing a genealogy grows from royal-house methods and primogeniture. If we correct the figures by taking all the people—all the sons and daughters, and the mothers as well as the fathers—we see at a glance that men must be of one blood on all the face of the earth. Taking up the child's puzzle with this latter method in hand, the increase of ancestors as we go back towards the first pair is a very important fact with emphatic relations to the largest questions of our age.

If we go back thirty generations, our parents number 1,073,741,834—and thirty generations carry us back only about one thousand years. By this calculation, it is seen that one thousand years ago a thousand millions of persons were living, each of whom was an ancestor of the present writer. To be sure, there must be a deduction made for the marriage of cousins—perhaps a considerable deduction; but we have plenty of time to spare, and we can afford to reduce the increase of ancestry enough to satisfy any critic. Cut it down severely, and it is still presumably true that every Englishman living in England now is descended from all the Englishmen living in England at the Conquest in 1066, A. D.—and from many more people who have lived since then. There is probably no art of keeping the blood "pure" which can evade nature in this respect. Mr. Kendall must be right when he says:—

It is morally certain that all Englishmen of this generation are descendants of William the Conqueror and of Alfred the Great. All the lords, princes and sovereigns, all the wise and good, the moral and intellectual aristocracy, were on foot, and were all born of Englishmen by direct descent, namely the toiling myriads without distinction of any kind, all the beggars and vagabonds, all our forefathers, who ever we may boast ourselves to be, if indeed they have left descendants in the land."

In short, it is only the cibitantes, or those who, like Shakespeare, died out in a generation or two, who are not parents of all living Englishmen. The marriage of cousins, the selection of wives from princely foreign families, and the inter-marriage of noble families, hardly delays the interflow of all sorts of blood and character by the inevitable lines of descent. It follows, says Mr. Kendall, that no one in this family line is more truly a descendant than another. The younger son's children are as close to the ancestor as the elder son's are. The beggar is as poor as the prince—in the long account. Thirty-second cousinship is a relation just as close as first cousinship, when we go back a thousand years; no one man has more of the blood of a thousand-years-ago ancestor than another has. The whole human race is made up of thirty-second cousins, at least. Thirty-two generations back our ancestors were 4,294,767,296. Do you say there were not so many people? That only multiplies by twenty or thirty the probabilities that every man now living is an ancestor of every man now living. Of course, we must allow for the absolute non-intercourse of races; but this again multiplies the probability that all white persons who have entered the circle of marriage are in common the ancestors of all that race now living. How

far such dams have actually shut men off from each other in the last five thousand years, might be an interesting inquiry; but we know that beyond some date we grasp the common line of descent from Adam and Eve.

Mr. Kendall enforces his study by turning the subject round, and looking down instead of looking up. Reckoning two children to a marriage, the young couple who were married yesterday will have sixty-seven millions of descendants in the twenty-sixth generation; "a few more generations would render them equal to the total number of the inhabitants of the globe, so that if one could rise from the grave at a period no farther removed from us in the future than the Conquest in the past, every person he met in the land, man, woman and child, if not a mere visitor or recent immigrant, would be one of his descendants. Every one of them would inherit something of his nature."

It is said that this calculation over-leaps possibility by giving an absurdly large population to the world one hundred lives back in human history, the answer is that this only renders more certain the kinship of men and their equality in blood; intermarriages of cousins account for the apparent exaggeration and reduce the numbers to statistical probability, but do not exclude any man who left descendants from a share in the existing race. Much more might be written to show the commingling of blood and the community of its inheritance; the reader may follow out his lines of demonstration. The fact has important bearings on modern life.

In the first place there is to doubt that the dams erected by geographical and social separations must be less and less effective in the modern world. The steamship and the railway have broken holes in these dams, and will go on enlarging the by migrations and consequent inter-marriages. The race antipathies must go on declining. Government must more and more democratize itself and disperse aristocracies built upon sacrificing all the younger sons and all the daughters to enrich, culture and ennoble the eldest son. Devices of exclusiveness such as those of Sparta and of the Jews—imperfect as both were and as the latter is—must become less and less effective. The American girl who becomes a Jew to marry a son of Abraham, conveys all her ancestors into the stream of Jewish life; and so far back and so large in amount has been this intermingling by proselytism, and by apostolism from ancient Jewish law, that the purity of the Hebrew race is only a relative term. Abraham probably has some part in all of us. The Spartan long since entered into the great family from which he temporarily severed himself. If Mary, the mother of Jesus, had other children, it is not probable that the race dyke has excluded her from a share in us. At all events, the dykes are everywhere giving way, and men are seen to be, if not already so, of one kindred and family and tribe. We must also, in a near future, become more conscious of our physical brotherhood and less patient with the systems of classification on which rests the theory that some are of better blood than others. But—and this is the immensely important conclusion—the so-called nobler races must take up and carry the so-called lower races. Such prejudices as color are very real and influential facts of to-day; they are as certain to die out as the sun is to go on shining. "We be brethren." Our inheritance of sin and of virtue is a common inheritance. The civilized world must bear on its shoulders the uncivilized world. God has made it inevitable by making us of "one blood," and our modern progress will compel us to see it and accept its consequences. The physical facts will enforce the divine law of brotherhood and inheritance.

2. The most important inference from the facts is that it is not blood, but training—family, race, national training—which makes some nobler and better than others. The Jews, for example, are to the ancestor as the elder son's are. The beggar is as poor as the prince—in the long account. Thirty-second cousinship is a relation just as close as first cousinship, when we go back a thousand years; no one man has more of the blood of a thousand-years-ago ancestor than another has. The whole human race is made up of thirty-second cousins, at least. Thirty-two generations back our ancestors were 4,294,767,296. Do you say there were not so many people? That only multiplies by twenty or thirty the probabilities that every man now living is an ancestor of every man now living. Of course, we must allow for the absolute non-intercourse of races; but this again multiplies the probability that all white persons who have entered the circle of marriage are in common the ancestors of all that race now living. How

far such dams have actually shut men off from each other in the last five thousand years, might be an interesting inquiry; but we know that beyond some date we grasp the common line of descent from Adam and Eve.

Brother Otheman had reached his seventy-eighth year. He has been in the superannuated ranks since 1858 on account of his health, but his influence has been widely felt in many ways through his active interest in the temperance reform and in every good word and work. He has given much time and thought to the public schools of Chelsea, where he has resided in later years and where he has enjoyed the profound respect and the esteem of his fellow-citizens. His participation in the official duties of the church in which he worshipped has been of incalculable advantage to it. He has borne himself every station, during his long life, with an unblushing record—a man of singular purity and sincerity of character, of sensitive conscientiousness, with clear and positive convictions of right and duty, and persistent in his loyalty to them. He was a man of genial temper, of courteous manner, greatly endeared to the inner circle of his acquaintance, of an eminently catholic spirit, but loyal to the church of his choice, a devout Christian ripening in the heavenly disciplines as the years rolled on, bringing him nearer to the eternal home. He was a charming writer, and owed the church and society a larger harvest than they received from his cultivated pen. His life of his sister-in-law, Mrs. D. Humphrey Pickard, of New Brunswick, exhibited both literary ability and delicate taste.

Rev. Bro. Otheman was the son of the late Anthony Otheman, esq., a Frenchman, who for many years was well known as a merchant upon Hanover Street. We readily recover the memory of his stately presence after he had retired from business and made his pleasant home in Dorchester, where Edward was born. On a portion of the grounds of his estate the first Methodist church was built and the present structure stands. He wore the toga of a lawyer, and was a remarkably presentable man. He was greatly interested in the progress of the church to which he had been drawn by his excellent wife, and in the ministry of his son. Edward was a student in Wilbraham in its early days under Dr. Fisk. He afterwards entered Brown University, and graduated about 1831. At that period there were only a very limited number—not half a score—of literally-educated young men in the Methodist Church. In 1832 he was a teacher in the Academy at Wilbraham. In 1833 he received his first appointment in the New England Conference at East Cambridge. He filled a good line of charges until 1841, when his health and family relations induced him to locate. In 1833 and '54 he was appointed Conference T. tract agent; in 1854-57 he was presiding elder of Boston district. Bro. Otheman was a faithful pastor, an instructive preacher, and a careful administrator of the discipline of the church. He has enjoyed a long and useful life; he has been peculiarly blessed in his home circle. Although somewhat an invalid for years, he has nearly reached the last allotted boundary of human life. Exercised in his final sickness with exquisite pain, he had the gracious, positive support of the Gospel he had preached to others; he had those dearest to him upon earth by his side, ministering tenderly to all his wants, and only lost the vision of their faces to catch the unutterable revelations of the eternal world. Thus heaven becomes people and enriched with the best of those we have known upon the earth. "Oh, what will it be to be there!"

1. The leading theological article in the March number of the *Andover Review* is from Rev. F. H. Johnson, who considers the bearing of evolution upon the question of a written divine revelation. Prof. James, of the University of Philadelphia, presents urgent considerations for "National Aid to Popular Education," and the works of Augustine, Chrysostom, Eusebius, and the Greek historians—will be emphasized in thirteen volumes; the second—Athanasius, Ambrose and Jerome—in three. These will be issued to subscribers—one volume every three months—at \$3 a volume, commencing next September. They will be sent, expressage paid, anywhere in the United States and Canada. This great enterprise deserves, and will receive, we trust, a wide patronage.

2. Dr. E. Wentworth, for a number of years a Methodist missionary in China, writes an interesting article for the *Troy Daily Times* on the "Chinaman's Name." Some American writer had intimated that the Chinese had a limited variety of surnames. The Doctor shows up very effectually his ignorance of the facts in the case; their surnames are not only abundant, but significant. The Doctor goes on to say:—

"So much for surnames. The Chinese have a 'nickname' given it soon after birth, anything very pretty or endearing, usually of two syllables."

"The boy has, next, a school name when comes under the rule of the pedagogue, and then a marital name when he takes a wife, a business name when he appears on the street, and often a name to take to office, and, finally, a death-name for his tombstone and to go into history and the family pedigree."

"Half a dozen boys in a house are often not called by their names at all, but are shouted after all hours of the day, as No. 1, No. 2, No. 3, No. 4."

"Let us turn the tables and fancy one of these returned him to writing in the Pekin of 1830. He had a 'nickame' given it soon after birth, anything very vulgar and ridiculous. One of the famous generals of the late was evidently descended from some great Englishman, and when he died there was a 'surname' given him, which was 'Kilpatrick.' So far as I noticed, the only one of our illustrious surnames perpetuated among us is that of Grant. The great general of the republic evidently originated in a company of laundry-men. His name was

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MASSACHUSETTS.

NEW ENGLAND CONFERENCE.

Personals.—A note just received from Rev. R. W. Allen, D. D., who is on a visit to his daughter in Brooklyn, N. Y., says the New York Preachers' Meeting is discussing the subject of the time limit of the pastorate, which is exciting great interest. Dr. Day, of St. Paul's, made a powerful speech last Monday in favor of some change. He says the tide is setting very strongly that way.

Boston.—Rev. Dr. Kendig delivered in Music Hall last Sunday the second of

the Evangelical Alliance Meeting in Wesleyan Hall on Monday was treated to an able discussion of the Labor Question by Geo. E. McNeill, secretary of the Knights of Labor, and Rev. T. E. Brown, D. D., pastor of First Baptist Church of Providence, R. I.

Bromfield St.—Mrs. Nellie Brown-

Mitchell, who has so acceptably filled

the position of soprano at the Bromfield

St. Church quartette the past six years,

has tendered her resignation, to take

effect in April next.

Morgan Chapel, Boston.—Rev. N. W.

Jordan is doing a good work in the neg-

lected part of the city in which this

chapel is located. During the year fifteen

have been received on probation and twenty-one into full membership.

Energetic work is being done, and a

revival longed for.

Meridian St. Bethel.—During the last

month twenty-five have been received

on probation, and at nearly every ser-

vice some are seeking the Saviour.

Three of the five men who were killed

by the explosion of the tug, "John

Markee" last Wednesday, in Boston

harbor, were members of Bro. Bates'

congregation. Next Sabbath a memo-

rial service will be held in the church at

3 o'clock.

Washington Village, South Boston.—

There is a good revival work in progress.

Many of the members of the Sun-

day-school have been seeking God.

Thirteen have recently joined on proba-

tion, and five adults and seven children

were baptized. This church is greatly

in need of assistance in paying off a

\$5,000 mortgage.

Charlestown, Monument Square.—Twenty-six have already been received

on probation as the fruit of the recent

revival, and others are yet to come.

The quarterly socials introduced by the

pastor are proving a great success in

bringing the church together, and uniting

them in a common cause.

The Friends of the Free Church, in

the name of the Friends of the Free Church,

have recently joined the church.

Rev. C. L. Eastfield, pastor, has

been a most successful and pro-

ductive pastor, and has numbered

165,807 in his charge.

Rev. E. S. Stackpole recently deliv-

ered his lecture on the "Dark Cont-

inent," at the M. E. Church in Lisbon.

The lecturer is in rapport with his

theme. His heart is in Africa.

Rev. J. H. Mansfield, of Providence,

is holding a series of meetings in

the Tabernacle.

Rev. W. H. Merrell, of Providence,

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The Family.

SAINT JANE.

BY MRS. O. W. SCOTT.

Patient, plodding, weary Jane;
Through the sunshine or the rain,
Daily to her task she goes,
Silent as joys or woes;
What her thoughts may be, her tongue
Never reveals, the crowd among.

Her thoughts! You wonder if she cares
Much, how the great world outside fares,
Or if, indeed, she thinks at all,
Or even listens to a call
Awakening her honest soul;
While whispering of an unseen goal;
Or dreams of heights so dazzling fair
That only angels wander there;
Or longs for quiet grassy nooks
With time enough for friends and books;
Or murmurs at the cruel fate
Which binds her to her present state.

I do not know — I cannot tell,
But each morn when the loud mill bell
Strikes discord through the startled air
Thus Jane goes forth. Her work is where
Machinery with fearful din
Makes cogs and wheels incessant spin,
Where stand in rows the giant looms
All up and down the factory's rooms;
E'en one with roaring, jarring noise
All quietness of mind destroys.
Here, with sound dress and hair combed
plain.

Stands all day long this patient Jane;
Watching, with scarce a moment's pause,
That creature with the iron claws.

"A very steady girl is Jane,"
The overseer says. "A grain
Too steady. But her mother's blind
And sick; and Jane is very kind.
She keeps her like a queen. They say
The mother's strange; set in her way,
You know. I hear Jane had a beau,
A fine young man, some years ago;
And you would think a girl like her,
So modest-like, would much prefer
A good home to a life like this,
Which — well, we don't pretend it's bliss.
But no! she said — I understand —
That things for her were ready planned.
No one, she said, could her place take,
So he went, for her mother's sake.
And she works on, still and serene,
A soul shut up in a machine
I sometimes think. But she's no shirk,
And we like girls that drive their work."

That evening fell a fine cold rain,
Which wet like tears the window pane,
And seemed to soak the paving stones,
And chill the marrow of your bones.
"It's going to rain all night," I said,
The clouds so dark hung overhead.
Just then the nearest mill bell rang;
Unmusical and loud its clang,
And soon through darkening mists and rain,
I saw — as oft before — poor Jane;
Umbrella raised, dress hanging straight,
She plodded on our gate.

I looked and sighed. "None but a saint
Her life could lead without complaint."
Then drew the curtains, to enjoy
My cozy home and baby boy.
But in the fire I still could trace
The outlines of a woman's face,
While to my ear, like echo faint,
This query came: "What makes a saint?
The fires of martyrdom alone?
Or, is he bearing without moan
The ills that others magnify?
Making the best of things that try
The patience? Bravely working on
When sweet day-dreams of youth are gone,
And praying, hoping, trusting, till
Life ends, and the brave heart is still?
If this be so, to 'm's plain,
That 'mongst His saints God counts poor
Jane."

EARLY CHRISTIAN ART IN ROME.

BY MISS MINNIE PEARSON.

[Read at the November meeting of the N. E. Chautauqua Association, held in Ellin Congregational Church, Lowell.]

We who have interested ourselves in the history of Rome and its people, know that it was only after she had erected the magnificent structure of her greatness and power, that she began to herself of ornamentation, whereby to further glorify her ambition. She had feared that the arts, while refining, would soften away those rugged and stern qualities of the Roman soldier which were bringing the world to her feet. But when she possessed the sceptre that swayed the world, she coveted the culture and refinement of conquered nations, and soon splendid buildings, arches and monumental columns lined the streets; the city was filled with its thousand statues; the temples and palaces were richly decorated with frescoes and mosaics; and the wealthy had their private collections of art treasures.

But art degenerated from the high standard upheld in the great times of the Empire, never having attained that perfection reached by the art-loving Greeks. Pliny says that "art was in a state of decline, and in danger of being degraded to a mere means of ornamentation." Instead of large and important works, art was chiefly confined to decoration of apartments. At this stage in art history, Christianity shot forth her first rays of light amid the fog of persecution and oppression, and art was purified and revived.

Christian art was not like pagan art, under the patronage of the great and wealthy, of emperors and senators, but depended for existence upon a few Christians, reviled of men, lowly followers of a humble Galilean carpenter, who "had not where to lay His head."

The first employment of art by these early Christians, of which we have any remains, is found in those subterranean crypts called the catacombs. We will briefly notice a few of their characteristics as given by the most recent and authentic writers on the subject. The catacombs, of which there are some forty-two in number, are found on the great roads leading out of Rome. They are galleries excavated in the rock by the early Christians, and used by them for places of burial, worship and assembly. The places of burial were narrow niches in the wall on either side of the passage-way, and were arranged, one above another, in four or five rows, having originally been covered with slabs of marble or some other material, sealed. Besides, there are in some of the catacombs large chambers, supposed to have been used for places of worship in times of persecution.

But the catacombs are interesting to us chiefly for the paintings and sculpture, as well as the inscriptions found therein. It seems strange that these memorials of Christian art should have been preserved for us by the very causes which destroyed so much, but at the time of the invasion of the barbarians, the catacombs were deserted and became filled with ruins until the 17th century, when Bosio, who is often called the Columbus of the catacombs, first conceived the idea of exploring them.

It is interesting to notice the favorableness of the time. The old superstitions of the Dark Ages were dying out, and a more enlightened age had come; the printing press and engraver's art offered their recording and disseminating power, and the world was ready to welcome the new light and knowledge coming from this subterranean.

On entering these ancient structures, ages roll back, and we are brought face to face with the most interesting relics of Christianity on the earth; we stand in the place where martyrs sleep their long sleep amid the symbols of the faith for which they died. If tradition is to be trusted, the bodies of St. Paul and St. Peter were laid to rest in these very rock-hewn sepulchres.

We may have been led to believe that this early Christian art, as seen in the catacombs, was crude and devoid of merit, but in the light of most recent discoveries we find that it is thought to possess all the merits of the classic period, only elevated and purified by the Christian spirit and adapted to its uses. It must necessarily have been so, for the Christian artist could not create a new language in painting any more than in speaking, if he was to be understood, but he could and did take that already established, and raise it before the time of Constantine. While in the fourth century, the age of persecution passed away, Christian art came forth from its gloomy hiding place to adorn the churches erected by Constantine and his successors, and then it developed into the magnificent frescoes and mosaics of the basilicas. When the early under-ground chapels were no longer necessary for safety, Christian art attained to its highest stage of development in erecting suitable edifices in which to worship God. Wonderful mosaics were then employed to adorn the walls and floors of stately basilicas and churches, and the subjects represented in the subterranean fresco-painting were produced in marble as well as mosaic. Although the first Christian paintings were light and graceful sketches after the manner of the older classic art, and, indeed, oftentimes we might hesitate in distinguishing one from the other, did we not recognize some character or scene from the Bible. There are the same garlands of flowers and vases of fruits, the same cupids, genii, and fabulous animals, the same personifications of rivers, seasons and hours, but the subjects represented in the subterranean fresco-painting were produced in marble as well as mosaic.

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It was natural that the Christians should express themselves in signs and symbols rather than words, for many of their number were unlettered, but could readily understand the meaning of the victorious crown and palm on the martyr's tomb, or the dove and olive branch as symbols of peace. Then, as Christian teaching was symbolic, the art would naturally partake of the same character. The favorite symbol used represented a shepherd amidst his sheep, with a lamb on his shoulder and a crook in his hand. But the time was to come when an independent mode of art, with rich creative powers, should develop itself, and to have laid the foundation of this was the crowning glory of early Christian art.

Besides these symbolic paintings, there were others more distinctly historical — the subjects covering most of the Bible history from man's fall to his redemption, although the scenes of Christ's passion are never exhibited, except under the veil of allegory or symbol. Such subjects as the following were common: The creation, the sacrifice of Isaac, Jonah and the whale, Daniel in the lion's den, three children in the fire, the adoration of the Magi, feeding the disciples, Peter's denial, and many others, impossible now to mention. Christ is always represented in primitive art as youthful and beardless, but the Father, the King of the world, was represented except in such cases as when God stayed Abraham's knife. He is indicated by a hand.

The earliest specimens of sculpture that have come down to us are on Christian sarcophagi, but these were far from general, partly on account of being too expensive for the mass of the people, and also because it would be difficult for the sculptor to execute Christian subjects without the help of clergymen or laymen specially invited, and light refreshments always, and a plenty of hand-shaking, form the evening's programme. A moonlight sail on the river was enjoyed by the class with their lady friends last summer. There has been as little "red tape" and as much genuine enthusiasm in the organization as possible.

Each member of the class is a recruiting agent, and any young man coming to the city and not connected with any other Sunday-school, is cordially welcomed. There has been as little "red tape" and as much genuine enthusiasm in the organization as possible.

The lesson has been made as practical as possible (four members are appointed each Sunday to present some point in the lesson on the following Sunday), the discussion and replies to questions being largely conducted by the members with as much freedom as consistent with the place, hour, and theme.

Occasional socials have been held to promote acquaintance and friendship.

At these music, readings, pithy or humorous five or ten-minute speeches from clergymen or laymen specially invited, and light refreshments always, and a plenty of hand-shaking, form the evening's programme. A moonlight sail on the river was enjoyed by the class with their lady friends last summer. There has been as little "red tape" and as much genuine enthusiasm in the organization as possible.

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OUR CENTRAL CHURCH AT CHATANOOGA.

The building for the Methodist Episcopal University at Chattanooga, Tenn., will be finished and furnished in ample time for the opening term this fall. A faculty will soon be announced that will command the confidence of the patronizing Conferences and at once entitle the institution to the relatively high position it has been designed to hold in our educational system in the Central South. As the time of the opening is near, it is fitting to present to the church some facts that illustrate the faith, courage, and sagacity of those who laid the foundations of our Methodism in this section, and did its hard pioneer work. Those brethren who were organized into the Holston Annual Conference by Bishop Clark, in 1865, believed that what they were projecting would abide, and what is less significant, they, from the first, were found to be in full sympathy with the educational work of our church, and all her other advanced movements; hence, at the second session of their Conference, they reported two female seminaries, and projected measures through which the school for males at Athens, was established in 1867, entitled the East Tennessee Wesleyan University (recently renamed the Grantham Memorial University).

The General Conference, in 1880, in order to secure greater efficiency in our educational work, directed the Freedmen's Aid Society to extend its care to schools within the white Conferences. This at once inspired such hope that the demand for a central university was revived. One result was an educational convention at Athens, Tenn., in May, 1882, to which these Conferences were invited. The meeting was representative, comprising our leading men in this region; it was full of enthusiasm, because in view of the action of the General Conference, it seemed that the time had come when our people could confidently expect the successful founding of the long-desired university.

At the following sessions of the Conferences the action of the convention was ratified, and the members of the joint commission appointed, with Bishop Warren as chairman. When convened by him as provided, a majority of the commission was present, and it visited Chattanooga, Athens, and Knoxville in the order named—these being by common consent regarded as the eligible points for a central institution. After considering the geographical relations and railway facilities of the three places, as well as the marked preference of the commission, the Freedmen's Aid Society ratified the choice of Chattanooga. This selection has since been approved by the several patronizing Conferences.

The possibility of achieving a grand work in harmony with the long-cherished and controlling idea of one chief institution for the Central South, led the Freedmen's Aid Society to adopt the liberal policy of expending by all concerned, a sufficient sum to provide the six patronizing Conferences with an edifice as once more, commodious, substantial, and complete in its appointment.

The site for the university comprises four full blocks (except a lot occupied by the public high school and one small building lot), about fourteen acres in the residence centre of Chattanooga, and is one of the most beautiful and conspicuous points in the city. The building faces south, and is 125 feet front; four stories (including the mansard) above the basement; the foundation and basement wall are of stone; the superstructure is brick, with stone and galvanized-iron trimmings; the architectural style of the exterior is good, giving an imposing effect to the whole structure, whether the view be close or distant; and the location is such that the building is in plain view from every road that enters the city—the first and finest public edifice that is seen by the visitor.

We paid \$31,000 for the ground; the contract price for the building is \$40,000; the furnishing and heating of the building, grading and paving the sidewalks, and other incidental outlays, will carry the expenditure to about \$85,000. Of this amount the citizens contribute \$10,000. This is the largest sum expended by our society in any one building, but from the foregoing statement it will be seen that there are few, if any other, educational institutions in our church that hold so important a relation to a well-defined system—certainly no other one in the South—and in view of the facts, we believe the results will justify the expenditure, and receive the approval of the whole church.

MINISTERIAL ASSOCIATIONS.

PENOBSCOT VALLEY MINISTERIAL ASSOCIATION.

The February meeting of this association opened at Old Town in the M. E. Church, Monday evening, Feb. 15. Nine ministers were present at the opening service. Rev. W. T. Jewell, of Hampden, preached an interesting sermon from Psalms 51, 11, 12 and 13. The association organized Tuesday morning by the choice of W. T. Jewell, president, and A. A. Lewis, secretary. The first business of the meeting was to draw up a resolution of sympathy for Rev. A. F. Chase, principal of Bucksport Seminary, in the loss of his son. Fraternal greetings were telegraphed to the Rockland Ministerial Association in session at Thomaston. A committee on permanent organization reported through their chairman, Rev. J. Tilling. After the meeting in June the association will be known as the Bangor District Ministerial Association. Interesting papers and essays were presented by the ministers present. A paper on "Our Conference Seminary" was read by A. Prince; on "The Preacher in His Study," by W. W. Marsh; "Possible Improvements in Sunday-School Work," by A. S. Ladd, E. H. Boynton and E. S. Walker. Rev. A. S. Ladd preached Tuesday evening.

At the Wednesday morning session Rev. P. E. Brown, of Corinth, gave a verbal essay on the "Value and Genuineness of the Work of the Salvation Army." This was followed by interesting remarks, all of the preachers approving generally of the work of this Army. An essay on "Future Probation" was presented by Rev. J. Tilling, showing the general disapprobation of our church of this doctrine. A. A. Lewis and C. A. Maine told "How to Reach our Young People," while Rev. W. T. Jewell showed "How to have a Successful Class-meeting." A paper on the "Y. M. C. A. and its Relation to the Church," written by Rev. G. G. Winslow, was read before the association. By request, Rev. Mr. Prince read a paper on the "Resurrection," it being a review of Fletcher and Foster on the subject.

The fraternal greetings of Rockland Ministerial Meeting were returned, and the association joined in singing a fraternal hymn. The association was very hospitably entertained in the homes of the Old Town Methodists. Revs. Tilden and Preble of the Baptist Church in Old Town, took part in the exercises. The next meeting will probably be held in Dexter. Thirteen ministers took part in the discussions, all feeling this to be one of the most profitable meetings ever held in the district. Quite a religious interest was awakened in the exercises, and special religious services have been continued afternoon and evening and are still in progress. About twenty persons have sought

conversion. A class will be organized at once. Methodism has a hopeful outlook for the future in this enterprising village. The pastor is assisted by Revs. Lewis of Winterport, and Walker of Lagrange.

A. A. LEWIS, Sec.

LEWISTON DISTRICT PREACHERS' MEETING.

The Preachers' Meeting for the Lewiston District met with the Beacon St. Church, Bath, Monday, Tuesday and Wednesday, March 1-3. The opening sermon was by Rev. W. S. McIntire, of Brunswick, on "The Baptism of the Holy Ghost." The sermon made a deep impression, and was followed by remarks by Bro. Luce, Stackpole, and the pastor, H. E. Foss. The pastor, who had invited all forward for consecration. The season was one of power, and gave tone to the meeting.

The meeting was organized Tuesday by the choice of Rev. W. S. McIntire, president, and E. S. Stackpole, secretary. "How shall our Young People be Saved to the Church?" was answered in a carefully prepared paper by Rev. R. Sanderson, and was thoroughly discussed by the brethren present. The conversion of the mother, early training of the children, their baptism in infancy, and regular attendance on the services of the church, were emphasized as the important helps to saving our children to the church. The heroic treatment was recommended in the training of children.

The tobacco question was introduced by an able and exhaustive paper read by W. S. McIntire. The paper and discussion were strongly anti-tobacco.

The numbers at the meeting were few, on account of the storm, but the spirit was excellent, in many respects one of the best we have had on the district. Dr. Allen was storm-bound and unable to be present. Other papers were presented later in the meeting, but your correspondent was not present to hear them.

L.

ROCKLAND DISTRICT MINISTERIAL ASSOCIATION.

This association held its winter meeting in Thomaston, Mo., Feb. 15 and 16, under the charge of the popular presiding elder of the district, Rev. Chas. A. Plumer, of Damariscotta. Owing to the unpleasant weather of the day named—these being by common consent regarded as the eligible points for a central institution. After considering the geographical relations and railway facilities of the three places, as well as the marked preference of the commission, the Freedmen's Aid Society ratified the choice of Chattanooga. This selection has since been approved by the several patronizing Conferences.

The possibility of achieving a grand work in harmony with the long-cherished and controlling idea of one chief institution for the Central South, led the Freedmen's Aid Society to adopt the liberal policy of expending by all concerned, a sufficient sum to provide the six patronizing Conferences with an edifice as once more, commodious, substantial, and complete in its appointment.

The following sessions of the Conferences the action of the convention was ratified, and the members of the joint commission appointed, with Bishop Warren as chairman. When convened by him as provided, a majority of the commission was present, and it visited Chattanooga, Athens, and Knoxville in the order named—these being by common consent regarded as the eligible points for a central institution. After considering the geographical relations and railway facilities of the three places, as well as the marked preference of the commission, the Freedmen's Aid Society ratified the choice of Chattanooga. This selection has since been approved by the several patronizing Conferences.

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The first session of the meeting was on Monday evening, when Rev. J. H. Beale preached a scholarly and eloquent sermon from Isa. 42: 4. Tuesday was devoted to the reading and criticism of essays.

The first essay presented was that by the presiding elder, Rev. C. A. Plumer, on the question, "Should Bishop Taylor be paid out of the Missionary Treasury, or from some Fund and the same Amount as the other Bishops?" It was a clear and able article.

The conclusion of the essayist was that as Bishop Taylor had consented to be a Missionary Bishop, and was elected and ordained as such, he could not rightly be paid out of the Bishops' fund, but from the missionary treasury of the other missionary bishops had been paid, until some other General Conference had decided it otherwise. On the reading of the next essay by Rev. C. I. Mills, on "Ought Ministers to Preach on the Secular Topics of the Day?" there was considerable discussion, but the conclusion reached by the majority was that while ministers ought not to preach on these topics from a political standpoint, they ought from the moral.

The topic of the next essay, presented by Rev. S. L. Hanscom, "Wherein might People more fully Engage in the Public Service?" was a very profitable one. In the discussion of the essay even the laymen present joined. The conclusion reached was that while the people might more fully engage in the public service by bowing in prayer on entering before taking their seats, by joining in singing with the choir, by repeating the Lord's Prayer in concert with the preacher, by following the Scripture lesson, they reading in their Bibles, etc.

The next essay, by Rev. L. L. Hanscom, was very able one, "The Minister a Citizen." The essayist tried to show that while the minister has his office as a citizen, yet he is set apart to perform such acts as voting, etc., yet he is set apart by God for a special work, viz., the saving of souls; and that he should give his whole attention to that and let others do the political work of a citizen. On the question, "Ought our Preachers to urge Infant Baptism?" Bro. Payson in his essay told us that we ought to obey the Discipline in this regard, and that by doing profit would come to the parents and the child. The essay of both Bros. Dunton and Chase on "The Importance of the Class-meeting, and How it should be Conducted," were well written and very instructive and helpful.

The last topic discussed was, "Ought an entire Sabbath to be Devoted to each of the Benevolent Causes? If Not, to what Special Ones?" No essay was presented on this topic, but a general discussion took place.

Several of the ministers gave their plans for raising their benevolences. It was a profitable topic. The conclusion reached was that not all causes should have a day devoted to them, but only a very few, among them Education and Missions.

It was voted that by-laws of the Association be so changed that three meetings be held in a year instead of two, viz., one in February, one in June, and one in October. It was voted to hold the coming June meeting in Rockport. On motion, the presiding elder appointed the following brethren to be a committee to arrange programme for the June meeting: J. R. Clifford, C. I. Mills, and A. L. Church; the programme to be ready to publish immediately after Conference.

On Tuesday evening there was held a missionary meeting in the church, the pastor Rev. S. L. Hanscom, having charge. Rev. W. F. Chase offered the prayer. The speakers were C. I. Mills and C. A. Plumer. Thus closed a very profitable and enjoyable time to those who were present.

Obituaries.

All obituaries are now limited to a maximum of forty lines each. For every line exceeding this number, twenty cents is charged.

CORRECTION.—In the second paragraph of the obituary of Rev. G. H. Winchester, published last week, July 17, 1873, we have omitted the date of his marriage with Mrs. Alden.

J. W. W.

J. N. L. BICKELL was born at East Weymouth, Mass., Nov. 12, 1827, and died in Cottegaye City, Mass., Oct. 3, 1885.

At the age of eighteen he was converted and joined the M. E. Church of his native place, in which he remained, until his death, an honored and devoted member. At different periods he has served in every office of the church and school, and always with faith and energy. He was a member of the board of stewards and trustees at the time of his death. For twenty years he had been greatly afflicted with acute neuralgia, yet without complaint. He found relief in the air of the country, and his health improved, so that he had passed the summer months and sometimes the entire year. While there he identified himself with the interests of the community and of the M. E. Church, where he was a member of the vestry. He was a member of the board of trustees of the Holston Annual Conference by Bishop Clark, in 1865, believed that what they were projecting would abide, and what is less significant, they, from the first, were found to be in full sympathy with the educational work of our church, and all her other advanced movements; hence, at the second session of their Conference, they reported two female seminaries, and projected measures through which the school for males at Athens, was established in 1867, entitled the East Tennessee Wesleyan University (recently renamed the Grantham Memorial University).

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The Week.

DAILY RECORD OF LEADING EVENTS.
Tuesday, March 9.

Inauguration of the carnival season at New Orleans, La.

Eleven men badly burned, and five others believed to have been killed, by an explosion of coal gas near Dunbar, Pa.

The depositors in the Lancaster Bank to receive a 25 per cent. dividend.

Death of U. S. Senator John F. Miller of California, in Washington.

The steamer "Lydia" damaged to a serious extent by a fire on the dock of the Monarch line in Jersey City. A large quantity of freight and railway property destroyed.

A Chinese porcelain vase of the Kang-ho period, 1661-1722, in the Oriental art collection of the late Mrs. Mary J. Morgan, sold for \$18,000 at the sale in New York.

Mr. Gladstone confined to his bed by a severe cold, but able to attend to his official correspondence.

The annexation of Burmah formally proclaimed.

A terrible voyage reported by the British steamer "Acton," from Baltimore to Queenstown. Three men lost in mid-ocean. The effect of quantities of oil thrown on the water, most gratifying, the sea being quieted.

Seven lives lost by the explosion of the boiler of the tug "Riflemen," in Cardiff Harbour, Eng.

Wednesday, March 10.

Seton Hall College (Catholic), near Newark, N. J., nearly destroyed by fire.

Archbishops' Tacheron of Quebec and Gibbons of Baltimore, formally appointed cardinals.

Death of Col. William S. Clark, ex-president of Amherst College.

Prince Bismarck seriously ill with muscular rheumatism.

Prevalence of anarchy in Annam. Further reverses reported for the French army of occupation.

Grave fears excited in Europe by the continued warlike preparations of Greece.

Thursday, March 11.

Five lives lost by the explosion of the boiler of the tugboat "John Marke" in Boston harbor off Long Island. Two bodies immediately recovered.

The Knights of Labor ordered by the Missouri Pacific Railway Company to quit the yards of the company. All freight traffic on the Gould roads suspended.

Occurrence of a great fire in the business section of Montreal.

The knit goods manufacturers at Cohoes, N. Y., shut down because of a strike.

The socialists of Paris unusually active.

The distress of the inhabitants of the Western Irish islands deplorable in the extreme.

Twenty travelers killed by a railway collision near Monte Carlo.

Halifax announced to become Great Britain's most important naval station.

People in Ecuador, below Esquimaux Point to Blain-Salle, reported in a starving condition, being reduced to the consumption of dog meat.

An attempt made to assassinate Jules Verne by his nephew.

Friday, March 12.

Death of Mrs. M. Anagnos, daughter of Ward Howe and the late Dr. Samuel G. Howe.

Occurrence of an explosion in the works of the Oriental Powder Company, near Portland, Me. One man killed, another injured perhaps fatally, about \$4,000 worth of powder burned, and the buildings totally destroyed.

Several persons killed and injured in a steam-boat explosion near Vicksburg.

A business block in Hot Springs, Ark., burned, causing a loss of \$150,000.

The "Galatea" to represent England in the coming contest for the America's cup.

Financial arrangements completed for the construction of the Minneapolis, Sault Ste. Marie and Atlantic Railway, thus giving Minneapolis and St. Paul a short and direct route to the seaboard.

Saturday, March 13.

Two passengers fatally injured, and several others severely hurt, by the falling of one car of a railroad train over an embankment near Eckford, Mich.

First-class round-trip California tickets, good for six months, quoted at \$75.

Veto by the mayor of New York of the bill looking to 75 miles of cable railway in that city.

The orphanage for boys in the town of Voerde, Germany, destroyed by fire. Five boys burned to death, and thirty others seriously injured.

Mandalay threatened with recapture by the Burmese.

Property valued at \$2,000,000 destroyed by a fire at Catalinas, South America.

Monday, March 15.

Sinking of the steamer "Oregon" of the Cunard line, while approaching New York, by a collision with a schooner. All the passengers saved and taken off by the Bremen steamer "Fulda."

The United States Express Company's safe robbed of \$25,000 by masked train robbers near Joliet, Ill., shortly after midnight on Saturday. The messenger killed, after a noble fight to save the property.

A horse-car in New Haven, Conn., struck by a railroad train. Several passengers injured.

Signing of the Turco-Bulgarian treaty of peace by the Sultan and by King Milan.

All persons who admire nice cloths adapted to the spring trade, cannot fail to be gratified by calling at Messrs. C. A. Smith & Co., 18 and 20 School Street. They have opened a fresh stock of the very best imported cloths for gentlemen's wear, and are ready to take the measure of their friends and furnish them with garments made from the best fabrics which can be found in the market.

A perfect cup of coffee is a mighty encouragement with which to begin the day. Every housekeeper in New England should read what Cobb, Bates & Yerxa have to say in regard to coffee in another column, for not only are they expert upon the subject, but they have facilities for supplying the best at lowest prices, no matter where you live.

Ladies living out of town will find Shepard, Norwell & Co.'s bright little publication, the "Leisure Hour," brimming full of information regarding prevailing styles and fashions, and the firm will gladly send it free to all who furnish their names and addresses. Their mail department is now so systematized that "shopping by mail" is thoroughly practical, and goods thus ordered can be as satisfactorily purchased, and almost as quickly received, as though selected at an afternoon call, and ordered sent home. See their advertisement in another column.

A RARE CHANCE FOR YOUNG MEN.—The Massachusetts Agricultural College has at its disposal, eighty free scholarships. These will be given to worthy young men who can pass the entrance examination, which is not difficult. Hon. J. F. C. Hyde, agricultural editor of the *Congregationalist*, writes concerning these scholarships: "What an opportunity is here presented to young men who wish to secure a thorough English education and a good knowledge of agriculture, engineering, chemistry, botany, and many other sciences. We have come to the conclusion that we were born too early in the history of the world, for no such chances were offered us when we started in life. We should think there ought to be a rush for these scholarships." For further particulars, see the advertisement which is published in another column, and also address President Greenough, Agricultural College, Amherst, Mass.

AN OLD FIRM IN A NEW STORE.—Messrs. Brine & Norcross, whose stores on Tremont Street and Tremont Row, amply stocked with a fine assortment of miscellaneous goods, are so very attractive, now also occupy the spacious warerooms at 662 Washington Street, where their opening took place last Saturday.

The new store is admirably suited to the business of the firm. It is lofty, well-lighted and in an excellent location. The rapid increase in the trade of Brine & Norcross has necessitated this move on their part. They have acquired much celebrity for the uniformly fine quality of their goods, which, together with their reputation for exceptional bargains, will make still greater.

Seven lives lost by the explosion of the boiler of the tug "Riflemen," in Cardiff Harbour, Eng.

A terrible voyage reported by the British steamer "Acton," from Baltimore to Queenstown. Three men lost in mid-ocean. The effect of quantities of oil thrown on the water, most gratifying, the sea being quieted.

The newspapers are all busily discussing the labor question. We read with interest what the *Journal*, *Record*, *Globe*, *Herald* and others have to say editorially about the relations of employers and employees.

Some of these editorials are signed, and some unsigned; some are wise, and some otherwise.

Col. Taylor signed an editorial in the Boston Sunday Globe of Feb. 28th, in which he predicted that the labor agitation would certainly improve the business of the country in 1886. He pointed out that an increase of 50 cents per week in the salaries of our wage earners would increase by many millions the volume of trade in the coming year.

We agree with him. The purchasing power of the people is the basis of all our business prosperity. If the masses earn small wages, the tradesmen will make small sales and scant profits. When the multitudes who work for wages are well paid and have money to spend, then business is brisk, and all goes "merry as a marriage bell."

Suppose our great stores should take Col. Taylor's hint home to themselves, and remembering that "example is better than precept," pay their help living wages, by way of "booming" business?

How about our shop girls? We learn that one wealthy house lately increased the pay of its girls from \$1.50 to \$2.00 per week. How magnificient! Another has quite recently told the people of Boston, in an ostentatious newspaper article, designed as an elaborate and elegant piece of puffery for it, that by a new deal, just inaugurated at its mammoth store, it employed 200 shop girls at \$2.00 per week, instead of paying the old rate of \$1.00 a week, and found it worked very satisfactorily. No doubt it works satisfactorily to the great mercantile house—saving it over \$20,000 per annum, to swell its already huge pile of profits, squandered out of the scanty earnings of the poor shop girls.

But does it work satisfactorily to the shop girls? How do they live an \$2.00 per week? How can they live on it? But they must—and they do. Oh! good people of Boston, do you ever stop to think what starvation wages means for your girls? Whenever you help to support those colossal stores where girls are kept working from morning till night for such wages as these, remember those pathetic lines which Tom Hood addressed to his English fellow-countrymen:

O, men with sisters dear!

O, men with mothers and wives!

It is not dry goods you're wearing out,

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We believe, with Col. Taylor, that better wages mean better times for all, and we endeavor to show our faith by our works, so far as the pressure of competition will allow. The people of Boston can help to better the condition of our shop girls by supporting those stores which give them living wages. And let the press advocate the cause of our working people, and make the people realize that this country cannot prosper if labor is pauperized and the scale of wages reduced to the starvation point.

Meantime, our mission is to sell goods to all the people at the smallest living profit. We continue to obtain the best bargains in the country from first hands, and our retail price list is, therefore, the lowest in the city.

Examine the prices which are named, below, and see if they are not the biggest bargains ever offered to the Boston public.

CONFERENCE. PLACE. TIME. BISHOP.

N. E. Southern, Brockton, Mass., April 15. Andrews

New England, Newbury, Mass., " 15. Warren

Troy, Pittsfield, " 22. Merrill

New Hampshire, Concord, " 22. Warren

Vermont, "Chester, " 29. Hurst

Maine, Bangor, " 29. Warren

East Maine, Winterport, Me., May 6. Warren

CONFERENCE. PLACE. TIME. BISHOP.

QUARTERLY MEETINGS.

BANGOR DISTRICT.

MARCH. OXBOROUGH, 20; DOWNS, 27, 28.

APRIL. HAMPDEN & WILMINGTON, 17, 18; BANGOR, 10, 11; MAY. BREWER, 1, 2.

G. R. PALMER.

A SIGNED EDITORIAL.

The Labor Question

AND

Boston Shop Girls.

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